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## ANCIENT AND MODERN TESTIMONIES to SPIRITUALISM

BY A TRUTH SEEKER.

VI.

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It is a general belief in Christendom that genuine prophecy and inspiration existed only in Ancient Israel and the Primitive Christian Church. But this belief is unwarranted by scripture, and is contrary to fact. Prophecy and inspiration are native to other soils than Palestine — to Gentile as well as to Jewish Tribes. "I am acquainted," says Cicero, "with no people either civilized or savage, learned or ignorant, which does not believe in the prediction of future events by a few individuals who understand and are able to foresee the future." And this he tells us has been the universally received belief among all nations from the heroic times.\* This power of prophecy, which the Greeks ascribed to the gift

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\* Mr. Cumberland, writing of early Greek literature, remarks, "When I am speaking of Oracular Poets, or Diviners, it is not possible to pass over the Sibyls, the most extraordinary in this order of bards; their oracles have been agitated by the learned in all ages and received with the utmost veneration and respect by the Greeks first, and afterwards by the Romans: Heathen writers and some of the most respectable fathers of the Christian Church refer to them without hesitation, and the fact of their existence rests upon such strength of testimony, as seems to amount to historical demonstration and universal assent." He adds, that in these oracles, "Some revolutions are distinctly pointed out, other things are shadowed distantly and in obscurity; but what is most extraordinary upon the whole is, that certain events in times, that must have been posterior to the composition of these verses, even admitting them to be spurious, seem to fulfil these predictions in a very singular manner."

The learned Professor Whiston, who investigated the verses which have come down,

of the gods, who imparted it to man from affection and in answer to his prayers; Cicero explains, by telling us that, "As the dormant vitality lies hidden in the seed, so does the future lie concealed in its causes, and the soul is enabled to perceive these when quickened and enlightened by higher influences, either in sleep, or through its reasoning faculties."

Plutarch, repudiates the idea that prophecy rests upon a calculation, or upon given data. He insists that it is a direct knowledge, that the soul penetrates to the principles of things and participates in the Divine knowledge. "Do you imagine," he says, "that the demons are anything else than souls, which, as Hesiod says, wander through the atmosphere. \* \* \* \* It is therefore neither unreasonable nor strange that souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance reveal to them past events or foretel future ones."

Plato says, "Man does not participate in the divinely inspired and true prophecy as a reasoning being, but alone when he is either deprived, during sleep, or through sickness of the exercise of reason, or when, by some inspiration, he cannot command himself;" In the Banquet of Plato, there is a speech attributed to Socrates, in which he tells us, "that demons are many and various," and that "everything demoniacal holds an intermediate place between what is divine and what is mortal." The demon, "interprets and makes a communication between divine and human things, conveying the prayers and sacrifices of men to the gods, and communicating the commands and directions concerning the mode of worship most pleasing to them, from gods to men. He fills up that intermediate space between these two classes of beings, so as to bind together by his own power the whole universe of things." These instructions Socrates professes to have received from the prophetess Diotoma, "who was profoundly skilled in this and many other doctrines." There is also in Plato's Jon, a speech of Socrates, in which he tells us, that poets, prophets, and soothsayers, are the ministers and interpreters of the gods by whom they are possessed and inspired, that they do not compose according to any art which they have acquired, but from the impulse of the divinity within them.

Ancient history and biography, abound with instances of a kind of which the Genius of Brutus and the Demon of Socrates are the best known examples. The latter in particular, has bothered critics and rationalists amazingly, like an Eastern subject of limited means to whom an elephant has been presented by his ro-

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to us under this character, and separated what he believed the genuine passages from later interpolations, concludes that, "Whilst God sent his Jewish Prophets to the nation of the Jews from Moses to Malachi, he seems also to have sent all along these Gentile prophetesses to the Gentiles, for their guidance and direction and caution in religious matters."

al master, they dont know what to do with it. They cannot accept its simple, natural meaning, and are therefore driven to find or make one of a more recondite character. Hence, it has been a text for all sorts of esoteric and non-natural interpretations. The account of the matter given by Socrates, is this. That on all critical occasions, especially when any danger awaited him, or his friends, he was forewarned by a Demon who always accompanied him.\* His friend and scholar Xenophen, testifies to the truth of these warnings. "I imparted many of these divine warnings to my friend yet was I never convicted of error." And, as remarked by an Historian of Philosophy, he asks, "with plain soldier-like honesty whether the accusers of Socrates could believe that he (Socrates) told a lie about this matter, and hints that it would shake his faith in all reality, to suppose that the mind of a man so clear-sighted and free from superstition, could be the victim of an utterly false impression, or that it could produce the wholesome effects which he himself had witnessed. 'The Demon' he says gave signs to Socrates who believed "that the gods know all things, both those spoken and those done, as also those meditated in silence; for they are present everywhere and give signs to men concerning human affairs." He tells us also of Socrates, "that he was so pious towards the gods, as never to undertake anything without consulting them." With the language of Socrates, and the testimony of Xenophon before us, we shall have no difficulty in agreeing with the conclusion of Mr. Lewes, that, "Socrates was a religious man and implicitly believed in supernatural communications."† The Oracle which pronounced Socrates "The wisest man in Greece," did but express the general voice of his countrymen, and of all subsequent time.

In Alexandria, the Platonic Philosophy developed into a Theology, the School became a Church; and its hierophants made the last great effort of the ancient world to solve the problems of Philosophy. With their Pagan—pantheism, their isolation from common men and common life, their contempt of the body, and their antagonism to Christianity, we can have no sympathy; but with all their errors, they were men of large, earnest, and devout minds; their genius, their religious spirit, and the many truths they unquestionably held, formed the last bulwark of paganism. The light they shed paled only in the splendour of a

\* A singular instance of a warning of impending danger to one of his friends is given in Plato. One Timarchus, a noble Athenian, being at dinner in company with Socrates, he rose up to go away; which Socrates observing, bad him sit down again; "For, said he, the demon has just now given me the accustomed sign." Some little time after Timarchus offered again to be gone, and Socrates once more stopped him, saying, he had the same sign repeated to him. At length, when Socrates was earnest in discourse and did not mind him, Timarchus stole away, and in a few minutes after, committed a murder, for which being carried to execution, his last words were, "That he had come to that untimely end for not obeying the demon of Socrates."

† The above explanation says Mr. Lewes "as in perfect accordance with what Plato uniformly says of Demons." See Prof. Long's Notes to Plutarch Article Demon,

higher and purer faith: their great thoughts did not die, but exercised an influence which may be traced in the history of the Christian Church and of modern thought. It is however only of their teachings as connected with our present enquiry that we have now to treat.

Of these Neo Platonists, as they are termed, Plotinus is generally regarded as the founder, but in Jamblichus, or the writer of the treatise that bears his name, the phenomena and philosophy of spiritual intercourse in the ancient world, appear to have found their most complete and able expositor. Mr. Beecher, speaks of him, as "one into whom was distilled the quintessence of Egyptian and Chaldee, not to say, Hebrew, Greek, and Roman, doctrine on this matter." We present here some extracts from each of these writers, as best illustrating the mind of the ancient world herein. The first is from Plotinus. "You ask how can we know the Infinite? I answer, not by reason. It is the office of reason to distinguish and define. The Infinite therefore cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine essence is communicated to you. This is ecstacy. \* \* \* But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have realized it but three times as yet, and Porphyry hitherto not once. All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and recurrence of these happy intervals. There are then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the Infinite who shines out as from the deeps of the soul."

Porphyry, who is here mentioned, (well known as an assailant of Christianity was a sceptical philosopher, addressed a letter to Anebon an Egyptian priest, full, of sly, sarcastic questions concerning demons and divination, much after the style of a modern reviewer. Jamblichus, his own disciple, answered it. He admits with Porphyry, that knowledge of the gods is the highest of all blessings. Meditation he affirms, is a necessary condition of communication with the gods, but, it is not the only condition: the philosopher, as such may perceive the need of communion, but he does not attain it. Something else is required. Not tricks or deceptions as Porphyry insinuates. Truth proceeds, not from our minds, but from the gods. Priests do not invent, they are but the channels of communication. "The pomp of Emperors becomes as nothing in comparison with the glory that surround the hierophant His nature is the instrument of Deity who

fills and impels him. Men of this order do not employ, in the elevation they experience, the waking senses as do others. They have no purpose of their own, no mastery over themselves. They speak wisdom they do not understand, and their faculties absorbed in a divine power become the utterance of a superior will.

Often, at the moment of inspiration or when the afflatus has subsided, a fiery appearance is seen,—the entering or departing power. Those who are skilled in this wisdom can tell by the character of this glory the rank of the divinity who has seized for a time the reins of the mystic's soul, and guides it as he will. Sometimes the body of the man subject to this influence is violently agitated. sometimes it is rigid and motionless. In some instances sweet music is heard, in others, discordant and fearful sounds. The person of the subject has been known to dilate and tower to a super-human height, in other cases, it has been lifted up into the air.

Frequently, not merely the ordinary exercise of reason, but sensation and animal life would appear to have been suspended ; and the subject of the afflatus has not felt the application of fire, has been pierced with spits, cut with knives, and not been sensible of pain. Yea, often, the more the body and the mind have been alike impeded by vigil and by fasts, the more ignorant and mentally imbecile a youth may be who is brought under this influence, the more freely and unmixedly will the divine power be made manifest. So clearly are these wonders the work, not of human skill or wisdom, but of supernatural agency ! Characteristics, such as these I have mentioned, are the marks of the true inspiration."\*

\* Mr. Vaughan, to whose clever and agreeable "Hours with the Mystics" we are much indebted, sneers at the philosophy of the Neo Platonists, which "embraced the hallucinations of intuition and of ecstasy, till it finally vanishes at Athens amid the incense and hocus pocus of theurgic incantation." Let us hear then his interpretation of the phenomena they describe as facts.

"I suppose the mystic, by remaining many hours (enfeebled perhaps by fast and vigil) absolutely motionless, ceasing to think of anything except that he *thinks* he is successful in thinking of nothing, and staring pertinaciously at vacancy, throws himself at last into a kind of trance. In this state he may perceive even when the eyes are closed, (still I suppose "staring pertinaciously at vacancy") some luminous appearance, perhaps the result of pressure on the optic nerve—I am not anatomist enough to explain ; and if his mind be strongly imaginative, or labouring under the ground-swell of recent excitement, this light may shape itself into archetype, demon, or what not. *In any case, the more distinctly the object seen the more manifestly is it the production of his own mind*—a Brocken—phantom, the enlarged shadow of himself moving on some shifting tapestry of mist."

Mercy on us ! If Jamblichus only knows of this, how he must feel himself "corner'd" Only think of the criterium of the reality of outward objects as given in the passage we have italicised. Surely the writer when he penned it must have been the victim of some "hocus pocus," or at least, his mind must have been "strongly imaginative, or, labouring under the ground-swell of recent excitement" Can anybody be found "anato-

His remarks concerning spiritual communications by dreams, are too curious and interesting to be omitted. He considers that the soul has a twofold relation, or, as some modern writers would call it, a bipolarity, to the Divinity, and to the body; hence he distinguishes between a divine dreaming, as a state between sleeping and waking, in which divine voices are heard and divine visions perceived, and the dreaming that is dependant upon bodily impressions and earthly recollections.

"There is nothing unworthy of belief in what you have been told concerning the sacred sleep, and divination by dreams. I explain it thus. The soul has a two-fold life, a lower and a higher. In sleep the soul is freed from the constraint of the body, and enters, as one emancipated, on its divine life of intelligence. Then, as the noble faculty which beholds the objects that truly are,—the objects in the world of intelligence—stirs within, and awakens to its power, who can be surprised that the mind, which contains in itself the principles of all that happens, should, in this its state of liberation, discern the future in those antecedent principles which will make that future what it is to be! The nobler part of the soul is thus united by abstractions to higher natures, and becomes a participant in the wisdom and foreknowledge of the gods.

Recorded examples of this are numerous and well authenticated; instances occur too every day. Numbers of sick by sleeping in the temple of Esculapius have had their cure revealed to them in dreams vouchsafed by the gods. Would not Alexander's army have perished but for a dream in which Dionysius pointed out the means of safety? Was not the siege of Aphutes raised through a dream sent by Jupiter Ammon? The night time of the body is the day time of the soul."

The treatise concludes by a prayer for himself and correspondent that the gods would grant to them to hold fast all right thoughts: that they would infuse into them and keep them within the truth for ever; that they would vouchsafe them a more perfect participation of divine knowledge, wherein consists the blessed accomplishment of all other good things; and would grant them the enjoyment of sympathy and fellowship with each other.

These are some of the most remarkable passages in this wonderful book. As

mist enough to explain," who will kindly assist "a gentleman in difficulties."

One of the interlocuters in his book, exclaims at the end of a conversation about these worthies. Thanks, these Neo-Platonists are evidently no mere dreamers, they are erudite and critical, they study and they reason, they are logicians as well as poets; they are not mystics till they have first been rationalists, and they have recourse at last to mysticism only to carry them whither they find reason cannot mount." We leave it to the judgment of the reader to determine, whether or no, men of this stamp are likely to have been competent judges of the reality of the facts they allege themselves to have witnessed or experienced.

observed by a recent expositor of the Alexandrian philosophy. "We have here the very phenomena which are puzzling us so now-a-days. They are all there, these modern puzzles, in those old books of the long bygone seekers for wisdom."

In further illustration of the truth of this remark we cite from Tertullian the following passages as quoted by Mr. Mac Walter. "Do not your magicians call ghosts and departed souls from the shades below, and by their infernal charms, represent an infinite number of delusions? And how do they perform all this, but by the assistance of evil angels and demons, by which they are able to make stools and tables prophesy."

We may form our own estimate as to the correctness of the opinions entertained by the eminent father of the church about "infernal charms," "delusions" and "evil angels," but his testimony to the facts of his time it will be seen is the testimony of an opponent.

There is a curious account in Ammianus Marcellinus confirmatory of Tertullian's statement. He tells us, that in the fourth century, under the Emperor Valens, some Greek Professors of Theurgy were tried for attempting to ascertain by magical arts the successor to the throne. The small table or tripod which they had used for this purpose was produced in court. They were put to the torture, and confessed their mode of consulting it to be this. The table, which had first been consecrated, was placed in the centre of a house purified by incense on every side: on this table was placed a round dish, which had undergone the needful purifications, and was composed of various metallic substances; around the circular rim of this dish were cut at exactly equal distances the alphabetic characters. One of their number in linen clothing, carrying in his hand branches of the sacred laurel, then recited certain prescribed forms of invocation, balancing over the dish a suspended ring also consecrated, attached to the end of a very fine linen thread. This ring darting out, and striking at distant intervals at particular letters, made out in this way, in heroic verse, similarly to the oracles, answers to the questions that were put. They had thus ascertained that Theodosius would succeed the reigning Emperor. And so it afterwards happened.

In illustration of the general belief among the Roman people in spirit-manifestations, we would cite the following from the speech of Titus the Roman General, to his soldiers, as given by Josephus. "For what man of virtue is there who does not know, that those souls which are severed from their fleshly bodies in battle by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons, and propitious heroes, and shew themselves as such to their posterity afterwards." \*

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\* In a subsequent chapter of the same book, where Josephus is narrating what trans-

Passing by (as not within our present scope) the accounts given of Simon Magus, Apollonius of Tyuana, and other reported wonder-workers of Antiquity, who are said to have performed their feats by super-natural aid, we here close our somewhat hasty sketch of testimonies to ancient Spiritualism, and purpose in our next to enter upon the testimonies to Spiritualism in the early Christian Church, and to shew that these testimonies have been continued in the Church, and in Society, down to the Spiritual manifestations of our own day.

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### MR. HUME THE AMERICAN MEDIUM.

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During the last month, several enquires have been made respecting the whereabouts of Mr. Hume. For the information of our readers generally and in reply to the above named enquiries, we quote the following from "*Charles Patridge's Spiritual Telegraph*":—

"Mr. Douglass Hume, the great American medium, is the lion of the season at Baden. He has received a fortune in presents from the Russian and German nobles, who have showered upon him rings, breastpins, watch-chains, rubies, diamonds, opals; the Princess Bubera gave him three pearl shirt buttons worth 600 dollars, for one evening's exhibition at her house: the Prince of Prussia offered him five thousand florins for a single evening's display of his powers—he refused it.

Mr. Hume is as capricious as a woman in the choice of the time he appears and the company before whom he shows his powers; and if his humor does not lead him, no sum of money can tempt him. The duke of Sutherland offered when he was in England, a thousand dollars to give one exhibition at Sutherland House, but Mr. Hume refused it. The other day at Baden, he gave gratuitously and unsolicited, in the rooms of young M. Dollfus (brother of the attache to the French Legation at Washington) a display of his "supernatural" gifts, which he had refused to the prince of Prussia, though tempted with five thousand florins. He said to M. Dollfus, "You look sad; you have just heard of the death of one of your friends; the rapping Spirit will tell you his name." The Spirit rapped the name of M. Bazire a stock broker, who died suddenly in Paris the other day.

By the way, this stock broker was on the Place de la Concorde when Louis Philippe and Queen Marie Amelia fled from the Tuilleries on foot; the royal fugitives attempted to get into a hack which was standing there but the hack man refused to let them do so. M. Bazire knocked the scoundrel from his box mounted it and drove to St. Cloud.

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spired immediately preceding the destruction of the temple, there occurs the following passage, which is worth transcribing.

"Moreover, at that feast which we call PENTECOST, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said, that in the first place they felt a quaking, and heard a noise, and after that, they heard a sound as of a great multitude, saying 'Let us go hence'."

To return to Mr. Hume, I will add that he ordered an arm chair to retreat from the middle of the room to the wall, a distance of some ten paces, and the arm chair obeyed. He next wound his watch and placed it upon a table; the noise made by the winding lasted ten minutes after Mr. Hume took the key out of it and placed it on the table. "You may think," said he, "that my watch was prepared for the experiment; wind up yours and put it on the table." M. Dollfus then wound up his watch and it also continued to make a noise like that produced when a watch is wound up. M. Dollfus put his watch in his pocket. "When you last looked at your watch," said Mr. Hume, "it had its crystal and hands, hadn't it? See if it still has them. M. Dollfus pulled the watch out of his pocket; it had neither crystal nor hands, and his waistcoat pocket was filled with fragments of the glass crystal, and the hands were broken into five or six pieces.

Mr. Hume rarely appears except in Russian or Polish society. He is very fond of both these nations. The first exhibition he gave was in a Russian house the room was full of incredulous ladies and gentlemen. Judge of their astonishment when the first thing he did was to make an immense table in the middle of the floor rise perpendicularly on two of its legs, (it had four legs) until its slab was almost perpendicular with the floor; two large carcel lamps were on the table, and in a horizontal position, but they did not move! After one or two experiments quite as inexplicable as this had been made, several ladies asked him to perform one of his wonders for them in particular. He instantly complied with their request. The Princess Obolenski tried in vain to retain her fan in her hands—it was snatched from her by invisible hands and thrown with violence against the breast of Prince Tolstoy. The Countess Uschakoff wore very tight gloves: they were drawn off, she knew not how.

Princess Doigorouky asked him to give her an evocation, and left it to his choice to select any person she had ever known, and who had departed this life. In an instant the Princess bowed her head and listened; a profound emotion soon appeared on her face; tears rolled down her cheeks; the voice she had heard was that of her brother, killed at Sebastopol. Another lady, one of most beautiful of the Russian society, lost her husband about three years ago: she had married him quite young; he had bequeathed her an enormous fortune. During the whole evening she laughed at Mr. Hume's feats, and showed that she prided herself on being superior to the weakness of believing in Mr. Hume's powers. He suddenly said to her in an authoritative voice, "Will you go into the next room, madame?" Astonished to receive this invitation, she obeyed. In an instant she returned, pale, trembling, frightened half to death, weeping: she sank half unconscious into an arm chair. She saw her deceased husband standing in the middle of the chamber, his arms folded, and his eyes open and looking at her. Now all of these feats took place in public, before and upon people who would not become the confederates of a professor of legerdemain—there can be no suspicion over them, but they reverse all our ideas of the laws of gravitation, and those laws which separate the spirit and corporeal world. What is the explanation to be given of it? Is it a deceit Mr. Hume is able by

his mere volition to put upon spectators? If it be so, it reveals strange metaphysical phenomena as yet unknown. Or is it something else—"I know not what"—undreamed of by philosophy.

We should also add, that one of our correspondents refers to a Baron de Guldenstule of Paris, who he informs us, is electrifying the people of Paris, the particulars of which have not yet reached us.

The suggestions of our friends respecting the enlargement of our periodical so as to furnish somewhat more copious extracts from the American spiritual papers and allow of occasional articles on kindred sciences, is a necessity that is felt in many places; still the limited circulation of such a paper at the present depressed state of almost all peoples, would entail a serious loss; hence we advise a little more patience, and for the information of such, we are enabled to say, that as soon as there is a sufficient demand to warrant the issue, we have in store such a staff of contributors as are capable of conducting it on the most approved principles of the day; men who have earned, by their past labours, a name and an influence which will live long after their earthly covering hath mouldered in the dust.

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#### EXTRACTS FROM JUDGE EDMONDS' LECTURES ON THE HARVARD INVESTIGATION.

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The celebrated Judge has delivered two lectures on the so-called investigation by the Professors of Harvard College. We subjoin an extract from each Lecture, for which we are indebted to *The Spiritual Age*. (Perhaps it may be well to inform our readers that Mr. Brittan and Mr. Newton have arranged to amalgamate their efforts, so that the *New England Spiritualist*, though dead, is yet living.)

He willingly conceded the honesty and good faith of the Professors; and in reviewing the course they had taken, he should bear in mind that there are several difficulties which affect them as novices in this matter, which the experienced Spiritualist has out-grown. They, as well as all other investigators of this subject had difficulties like these: The belief we would teach is in conflict with all the teachings of childhood at home, boyhood at school, and youth and manhood in the Churches. Second, the manifestations are necessarily imperfect because they are more or less effected by the mediums; and third, belief is not a matter of volition, cannot be forced, but requires time and patience to work its effects.

The Professors claim that the manifestations are not real, and that the whole thing, whether real or a deception, is *hurtful*. Now, said the speaker, I have two purposes in view:

- FIRST—To show that they are wrong in this conclusion.
- SECOND—Even if they are right, it is of very little consequence, because it is only a very small part of Spiritualism they have seen.

They had some twelve interviews with mediums, in three successive days, and disbelieve. Now he who expects to be satisfactorily convinced, so as to give up the faith of his youth and manhood in so short a time and upon such limited evidence, knows not the nature of his own mind. The speaker had carefully studied the subject for two years and four months before he committed himself in its favor. Belief came to him only after all this studious investigation—after having had hundreds of interviews with mediums. He placed on the one hand hundreds of thousands of intelligent persons of similar experience—who have spent months and years of investigation—against these *four Professors* and their three days' examination. Which has the best chance of being right?

Again, the committee had pre-conceived opinions to contend with. They who approach the investigation of this subject with their minds fixed against it, erect barriers against themselves. Others who have been free from this preconception have been convinced. And, further, these gentlemen refused to yield to the necessary conditions. They insisted on seeing the light of phosphorus in the glare of the mid-day sun—on making the horse-shoe of cold iron.

Next, they were wanting in the right motive, viz:—affection; and every novice knows that this makes a difference. They were actually repulsive to the spirit power, thus affecting both mediums and spirits. For it is a truth, which we admit, while we do not assume to explain its philosophy, that mediums are affected by the influences around them. They thus unphilosophically begged the question.

It was rash for them to pronounce judgment, for they could not know their conclusions were correct. Does not the world know this? In matters of science this decision would have produced an affect, but here it fails. Why? Because it is well known to thousands that the raps and table tippings have occurred where the idea of collusion or deception is absolutely foreclosed; and it is as well known to thousands that Spiritualism benefits morally and physically, rather than hurts. They could not know otherwise, without an acquaintance with our private lives, which they have not. Spiritualism teaches two great lessons. First that of self-control;—it tells us that the lion going about seeking whom he may devour, is in our own hearts, and teaches us to guard constantly against him. Second, *Love to God and our fellow-men*. On these two lessons hang all the law and the prophets of Spiritualism. Let any man carry out these laws, and then say if Spiritualism is hurtful.

The speaker alluded, in the commencement of his second lecture, to the difficulty of conveying to the inexperienced a just idea of the evidences of spirit-intercourse, they are for the most part so peculiarly personal in their character. A person feels a spirit hand, or sees a spirit-form, for instance; but it is impossible for him to convey to another an exact idea of the impression produced thereby, or to give another a true conception of his sensations. He then proceeded to the second point in his argument, viz: That if the professors are right as to the raps and table-tippings, it is of little consequence: for there is a mighty

truth yet left connected with spirit communior. Strike out of existence those things which the Professors condemn, and the most of this great matter which is agitating the whole human family remains yet untouched.

Let it be conceded that the rappings are made by men; there is an intelligence displayed which is to be accounted for. It was this, said the lecturer, which first attracted my attention, and which is the important consideration to all intelligent minds. Had there been nothing beyond the mere physical phenomenon, I might have turned my back upon it long ago, as these Professors have done. But I found this remarkable feature of intelligence. I found it could not be from the mortals around, for it read my secret thoughts and knew the workings of my mind even better than myself. No man need examine long to find that this intelligence is there. Now whence is it? See what its character is. It will hold a conversation; it is acquainted with its A B C and spelling; it speaks many languages; it answers mental questions; it tells things unknown to the medium; it foretells things to happen; it identifies individuals; it comes and goes at its pleasure and not at ours; it indulges in untruth and contradictions, and this against the will of the medium; it tells things not in the mind of any one present; it displays a will and purpose of its own, just as the human mind does; it comes everywhere and in all parts of the world with the same characteristics; it takes pains and contrives means to obviate objections to it; and, finally, it shows the phenomena of moving inanimate matter without mortal contact, and displaying intelligence.

All these are facts known to thousands and tens of thousands in this and other countries, and yet are wholly untouched by these exposures. They are believed by hosts of inquirers: are daily being demonstrated to others, and have triumphantly resisted just such exposures,—for example Faraday's, that of the Buffalo Doctors, &c.; they have encountered the scrutiny of many keen minds and yet live and flourish: they have triumphed over and live on in spite of many true exposures of what were real fabrications by the foolish or designing.

And now what is all this which thus lives and flourishes—which is unaffected by this more recent exposure?

And yet, I have not advanced a step beyond the mere raps and table-tippings. Let us, however, advance beyond that limit, and see what there is, viz.: Other physical manifestations, too numerous to mention. Among these are—hearing voices, music and imitations; moving bodies, as chairs, tables, beds, &c., &c.; playing on musical instruments; lifting up the human form, walking on the water, etc.; touching us; giving us odors; in fine addressing all the senses. And all with these characteristics: They are guided by intelligence and display will: they are at its option and not ours: are restrained from seriously hurting us; they happen against our will: and in various and distant places, without the possibility of collusion, yet everywhere the same.

It sets mortal control as well as mortal ingenuity at defiance. And yet, it confounds all doubt by its simplicity.

## Correspondence.

DEAR SIR,

Although your correspondent J. D. has frequently sent you scraps of communications through me as a writing medium, I have not hitherto personally addressed you. I wish now however, to give you an anecdote which proves how watchful and how continuous is the presence of those Spirits with whom we have had much intercourse.

This afternoon, the 15th January, I was seated in my office in company with two gentlemen, unbelievers, both men of great intellect and one of them a shrewd scientific hard-headed Scotchman, who, with great sincerity is now engaged in investigating the phenomena of Spirit Intercourse. Insensibly our conversation turned to the subject. I mentioned that I among the many, possessed the gift of writing mediumship, "which, however," I added "I now seldom practice, preferring the mode of intercourse by means of my Mirrors, Crystals, and Vessels of water."

I was then asked to try and I assented, but said that of course I could not tell whether any Spirit would come, as I had not used the method for a long time.

My friends continued conversing, and slowly my hand went into motion. I paid little or no attention to its movements as my thoughts at the time were employed upon far other themes. The conversation of my friends was incredulous and somewhat flippant — the movement continued, and the sentence when completed seemed to me a reproof, gentle and simple enough in tones. It ran:—

O ye of little faith! seek ye first the kingdom of God and his righteousness and all these things shall be added to you.

EMANUEL SWEDENBORG,  
BENJAMIN FRANKLIN,  
FENIMORE COOPER.

All the signatures were different and each resembled that which had months before been written at my friend J. D's. and years before both by my own hand and that of another friend of mine, a clergyman, whom I had the pleasure of first convincing of the truth of this greatest and most glorious fact of our century.

A few other sentences were also written, of minor import, but all bearing upon the conversation going on, showing the attention which these intelligences around us bestowed upon it. The curious part of the fact is that immediately, after a discontinuance of months, I resume my pen, the same spirits with their peculiar handwriting guide it and enter at once as intimately as ever into the relations which formerly subsisted between myself as medium and themselves in their spiritual affinity.

Everywhere I go, however, I have the cheering satisfaction of hearing this subject discussed. It is day by day and hour by hour, growing up into a great public question, and I shall hail the day when for the second time I see the *Times* notice it with another leader, never mind in what tone, such as your efforts cal-

led forth last April. There is no doubt that when the *Times* puts out such a manifesto, it is as a feeler, a mere query respecting public opinion, and the more abusive it is at first the more respectful will it be when triumphantly accepted by not only the chief minds of the nation and the world, but by all, high and low, educated and uneducated. Spiritualism will again resume the position it held in ancient times, with this difference, that instead of Science being subjected to it in the natural world, it will be the complement and completion of the cycle of creation which the Almighty Father has here called into existence.

I should be very happy if it would interest your readers to give instructions respecting the little known subject of the Magic Mirror and the mode of communing with the Spirit-world through its means—if you indicate the same by a foot note I will prepare a short article upon the subject.

Yours, in the Great Cause,

K. M.

London Jan. 15th, 1858.

[We shall be glad to accept of the offer, and shall only request that the articles be not too lengthy. We have greatly exceeded our limits in the articles on "Ancient and Modern Spiritualism" but are about to reduce them in future to the ordinary lengths. The amount of matter supplied on this important bearing of our subject, which is not within the reach of many of our readers will, we think, be a sufficient excuse.]

DEAR SIR,

A friend of mine lent me Charles Partridge's *Spiritual Telegraph* for Dec. 26th, 1857; and in looking over its pages, I found an article from a Mr. C\_\_\_\_\_, Fokestone, Kent, where he says :—

"Before I close, I would just add that Spiritualism does not flag here, on the contrary, there are an immense number of private Circles held, especially in families, but owing to our having no organ, we learn little of each other's details."

I have taken the liberty to write to him, and have sent him one of your bill of contents, for No. 3, Vol. I. of the British series, to convince him that there is an organ in this country ; and I invited him to write to you for some Nos. and send you some communications.

He is perfectly right in saying that Spiritualism does not flag here : this I know for a truth, as a friend told me last week that at a Circle at Tipton, about two miles from Dudley, they have sermons through Trance-Speakers every time they meet, and on Wednesday last, they had a whole Band of music playing, without any visible agency. You will see the necessity of Spiritualists forming some kind of an union so as send out a Lecturer &c. &c.

T. D.

[We have taken the liberty to insert the above without asking the consent of our friend to do so, as his example, if copied by each Spiritualist, would be the most effectual plan for advertising the *Telegraph* and enable us to learn more of "each other's details." Ed.]

### KEIGHLEY CIRCLES.

The Christian Spiritualists continue their meetings as usual, on which occasions communications are received or short addresses given.

The original Circle have just got a Burial service completed which has been dictated in its arrangement from the Spirit-world.

It will be printed in large type and on good paper and sold to other circles who may desire it.

[The letter addressed to Mr. Owen is unavoidably postponed to next month]

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